

CATHOLIC • ACTION •

Vol. XXXIV, No. 7-8



July-August, 1952

All Things in Christ

Rev. Vincent A. Yzermans

Movie Morals and the Supreme Court

George E. Reed

WORKSHOP ON THE CATHOLIC CAMP
THE CATHOLIC PRESS GETS ADVICE
AT HOME WITH REALITIES
YOUR BUSINESS
CATHOLICS OBSERVE BIBLE WEEK
RED LETTER DAY IN SEATTLE
YOUR COOPERATION IS NEEDED

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Fraternity of Christian Doctrine, Information, Publications, Business and Auditing, and Catholic Action*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 9,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N.C.C.M., a federation of organizations of Catholic men, represents its affiliates at important meetings, provides program aids and renders other services. It publishes a monthly illustrated news magazine *Catholic Men*, which it supplies as a service to organizations affiliated with it. It sponsors the Narberth Movement of Catholic information newspaper articles. It produces three weekly nation-wide radio programs—*The Catholic Hour* (National Broadcasting Company); *The Christian in Action* (American Broadcasting Company); and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System. In addition it produces regularly television programs as the Catholic portion of the "Frontiers of Faith" series offered by the National Broadcasting Company Television Network.

The N. C. W. C. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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OUR COMMON CATHOLIC INTERESTS

Workshop on the Catholic Camp

WHILE attending the First National Conference on Catholic Camping recently held at Camp Fatima in New Hampshire, the following story was brought to our attention about a certain eminent gentleman. It seems that the highly placed gentleman in question decided one day to pay a visit to a summer resident camp in which he had a valuable interest. Accompanied by his personal secretary, he spent the afternoon on an inspection tour of the camp buildings, being driven from place to place in his beach wagon. That evening, upon entering the lovely guest cabin which he was to occupy, he sat down heavily in one of the few comfortable chairs owned by the camp and called his secretary to his side. His first demand was to have his shoes removed. Next came a request for slippers, and following this he asked for a lap blanket, a sweater, a book, his pipe and finally for a cool drink. At last, he leaned back with a great sigh, smiled at his harried secretary, and said: "Ahh! This is what I call really roughing it!"

Obviously, camping to this gentleman, meant something quite different from the images of outdoor life which come into the minds of youngsters at the very mention of this magic word. It meant something quite different too from what was in the minds of the more than 100 Catholic parents, camp directors and educators who came together at the First National Conference on Catholic Camping. To them, camping—particularly Catholic Camping—connotes a great deal more than providing an opportunity for children to "rough it"—luxuriously or otherwise. This became more and more evident as the three day Conference progressed and seminar after seminar—even those on technical matters—returned to the same basic point: the fundamental purpose of the Catholic camp is to foster and encourage the spiritual growth of young peo-

ple. Thus, they pointed out, the Catholic camp has an even more unique opportunity of doing than has the school, for the children are present in camp for 24 hours a day over a 2-10 week period, the atmosphere is informal, and all camp activities are fun. There is no better place for a child to learn the meaning of the Mystical Body, to learn how to exercise initiative and shoulder responsibilities and to practice the concept of Christian democratic living than in a well organized Catholic camp.

In order that this basic purpose of Catholic camping may be carried out, however, the conferees placed very special emphasis on the selection and training of camp counsellors. Since the counsellor is the one who lives day and night with his group of campers, and since it is he who is responsible for their growth and development over a given camp period, it was felt that the counsellor must be chosen with extreme care not only for his activity qualifications but primarily for his spiritual formation and outlook and his ability to work successfully with young people.

In light of the above conference discussions and of the need which they pointed up for a coordination of effort and a sharing of talents and experiences in the Catholic camping field, the conference delegates pledged their support and cooperation to the new National Catholic Camping Association, sponsor of the conference, and asked that the Association continue to expend its major efforts toward the development of counsellor and staff training outlines and of specific methods by which the spiritual can be fully integrated into every phase of the Catholic camp program.

While the basic purpose and underlying philosophy of the Catholic camp was uppermost in the minds of all conferees, it must be mentioned also that a great many other matters were discussed at length within this framework. Included among them were subjects related to camp standards such as health and sanita-

tion, kitchen operation and purchasing, as well as activity programs and the extent to which campers should participate in program planning, current legislation affecting camping, what parents expect from a camp and parent-camp relationships.

New Hampshire's Governor Sherman Adams was among those who addressed the delegates, as were Most Rev. John J. Wright, Bishop of Worcester, and Most Rev. Matthew F. Brady, Bishop of Manchester and host to the conference.—*Ruth E. Sullivan.*

The Catholic Press Gets Advice

THE Catholic Press of the United States undoubtedly is enjoying its period of greatest development to date.

There are more Catholic newspapers and magazines than ever before; they have more circulation than at any time in their history; they seemingly are on a stronger-than-ever financial basis, and their influence and prestige are at a level not previously attained.

At the same time, this does not mean that there is not room for improvement. Nor does it mean that the Catholic Press itself is not determined to press ahead to even greater accomplishments.

These are conclusions one seems amply warranted in drawing from the 42nd annual convention of the Catholic Press Association of the United States, recently held in the newly-opened and handsome Morris Inn on the campus of the University of Notre Dame, Notre Dame, Ind.

The C.P.A. also found itself in its strongest position in its more than 40 years of existence. The convention was told that the association has increased its membership more than 50 per cent in the last two years, and that it is now at its highest point.

In keeping with these happy reports was the very encouraging advice which the workers in the Catholic Press field received from distinguished members of the Hierarchy.

The several hundred editors and publishers of Catholic newspapers and magazines, gathered from all parts of the United States and Canada, were told that the work they are doing is an important one for God and country; that they can take justifiable pride in the product they turn out; that they can still greatly increase its effectiveness, and that their work can powerfully aid the advance of Christian civilization.

It was His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, who told the Catholic journalists that we can look forward to "the brightest period of Christian civilization" if they do their work well. He spoke to the delegates at the banquet session of their convention, and he called upon them to "talk the language of our times."

"Be clever, be untiring, be profound, be courageous, be ready to say the unpleasant thing," the Cardinal

urged. "You are engaged in the great work for God and country."

"It is not enough to be learned," His Eminence continued. "It is not enough to be professionally capable. For your work you must be profoundly pious."

Cardinal Stritch pointed out that, with the Church, the Catholic Press will have for its main concern the winning of souls for Christ. "It cannot, however," he said, "escape from the fact that the basing of social life and institutions is a part of this work. It has a deep interest in social things because it has a deep interest in man."

Bishop Thomas K. Gorman, Coadjutor to the Bishop of Dallas and episcopal chairman of the Press Department of the National Catholic Welfare Conference, told the editors and publishers that they can and ought to hail their product—the Catholic Press—"with the deepest and most justifiable pride as full of genuine worth and high merit." "How can others respect the Catholic Press, our product," he asked, "unless we ourselves esteem it?" He added that "there should be no hesitancy on our part to hail it."

The Episcopal Chairman of the Press Department said there is an "all too prevalent disease" which "causes us to disparage our own work, minimize its worth, hyper-criticize it." He continued: "We tend to compare it unfavorably with a secular press which, in spite of many technical perfections, leaves much to be desired from a number of angles."

Bishop Gorman warned the Catholic Press workers not to strive overmuch for the technical perfection, or to imitate all the practices, of the secular press, lest in gaining "eye-appeal" they empty their columns of "sound philosophical content." "To ignore the need of our readers for information about the serious things of life would be criminal," he declared.

Bishop John F. Noll of Fort Wayne, episcopal host to the convention and long one of the outstanding figures in the Catholic Press field, delivered the keynote address. He told the Catholic editors and publishers that, now that they have "almost full coverage of Catholic homes" in the United States, they ought to try to reach as many non-Catholic homes.

"There are two things," Bishop Noll declared, that "every editor of a Catholic paper or magazine should begin to do in order to make our press more efficient. They are (1) to induce subscribers to the paper—all of them—to read it; and (2) to persuade them to hand their paper or periodical to a non-Catholic neighbor or friend after they have perused it."

"If this were done," Bishop Noll continued, "20,000,000 more of our countrymen would be reached by our press." "That would still leave 100,000,000 of our countrymen unconverted, if not misinformed, concerning our Faith," he added.

The Catholic Press Association elected the Rev. Thomas A. Meehan, editor of *The New World*, news-

paper of the Archdiocese of Chicago, to be its president for the coming year.

Other officers elected are: Charles J. McNeill, general manager of George A. Pflaum Publisher, Inc., Dayton, O., vice-president, and the Rev. Philip L. Kennedy, managing editor of *The Observer*, newspaper of the Diocese of Rockford, Ill., treasurer. Father Kennedy, Mr. McNeill, Msgr. John S. Randall, managing editor of *The Catholic Courier Journal*, newspaper of the Diocese of Rochester, N. Y., and David Host of the School of Journalism, Marquette University, Milwaukee, representing the Catholic school press, were elected to the association's board of directors. The board appointed Monsignor Randall to serve again as secretary, a post he has held for the last two years. The board also reappointed Andrew B. McGivney of the *New World*, Chicago, general counsel.—*Burke Walsh*.

At Home with Realities: Reflections on Women's Institute

BUFFET supper on Sunday, June 15, opened the Institute on Industry and Social Action, sponsored by the Social Action Department, N.C.W.C. at Catholic University, June 16-21. Very Rev. Msgr. Paul F. Tanner, assistant general secretary, N.C.W.C., was a special guest.

Twenty-one women, from South Carolina to Massachusetts, New Jersey to Illinois, one from Ecuador, joined in this 16th annual study week. What were they like? What do they do? They were all earnest, friendly people. They were seniors in a Colorado college, government employees, union officials, nuns, professors of economics and business administration, factory workers, secretaries, homemakers with business experience, members of Catholic women's and civic organizations, attorneys, one was a representative of the Catholic Committee of the South, one the former executive of a manufacturing company, one a Negro, one a skier (wonderful to remember during a hot week), one a writer and artist. A Negro on the faculty of laymen and laywomen—not all of them Catholics—a nun, the priests of the Social Action Department, all of them experts in their fields, completed the personnel of the Institute.

Despite very limited time and resources, the students reported at the closing session under the following commission headings: Woman's True Place in Public Life and Industry; Migratory Labor, A National and an Individual Problem; The Cost of Sub-Standard Housing; What Unionization Means to the Consumer; Intergroup Relations in American Society. Each student had received about 80 pieces of literature on these and other subjects. An improvised library containing a few books and one-of-a-kind items, completed their resources out of class. Rev. R. A. McGowan and Rev. John F. Cronin, S.S., conducted classes on the ABC's of Social Ethics and Social Action, National Problems

and the Individual, Elements of Collective Bargaining, the Industry Council Plan, and the Causes of Industrial Peace. Sr. Vincent Ferrer, O.P., conducted classes on the National Income, the Effects of Current Production, and What Is Socialism. She and Dr. Elizabeth Morrissey were available on the campus throughout the week for informal discussions. Dr. Morrissey interpreted Papal Directives to Women and spoke on Why Women Work. Dr. Mildred Otenasek, Elisabeth Christman, Irma Piepho, Marjorie L. Temple, Wallace J. Campbell, Hubert M. Rhodes, Representative Charles R. Howell (N. J.), Lee F. Johnson, Mary Houston, Mrs. Thomasina W. Norford, Margaret Garrity, completed the faculty, treating Women in Politics, Women in Unions, the N.C.C.W. and Opportunities in Social Action, Women in Occupational Groups, Movements in Consumer Economics, Migratory Labor Problems, Low and Middle Income Housing, Intergroup Relations. Other helpful events included short visits to the St. Peter Claver (Friendship House) Center, the Apostolic Delegation, the Women's Bureau of the Department of Labor, Washington International Center, and N.C.W.C.; a trip to a housing project by those on the housing commission, a class discussion of the structure of unions, led by one of the students, a visit from Pat Keegan, international secretary, Young Christian Workers.

Throughout the week it would have been possible to come upon a group composed of a 20-year-old English major, an experienced trade unionist, an American Negro, a visitor from another country, a private secretary, and a nun, discussing, sometimes with heat but always with light, the assigned commission subjects, the relative "socialism" of Social Security and the RFC, the structure of the national income, the difference between equal pay and equal rights, or even the shortest way to Connecticut Avenue, or the day's variation in climate. Lest we invite the hazards of an overly-zealous approach to today's problems, Dr. Morrissey warned us with the story of the fifth-grade essay contest on Socrates. The prize-winning essay of three sentences read: "Socrates was a Greek. Socrates went around telling people what to do. They poisoned him." Nevertheless the reports are available for distribution to those who request them!

Each commission, working together on a common problem, represented a cross section of community life. The generous contributions of experience and training, linked with the fresh viewpoints of neophytes, resulted in reports marked by substantial unity in principle. Here were 21 women, aware of their responsibilities and potentialities, learning principles which can bring about the reconstruction of the social order, using some of the techniques that are available; above all, returning to their homes, ready to do their best, re-awakened to the need for constant study and prayer. And who enjoyed the whole week!—*Katherine B. Kelly*.

All Things In Christ*

Rev. Vincent A. Yzermans

A YEAR AGO I was sitting in the office of the *Wanderer* discussing the recent beatification of Pope Pius X with the associate editor, Mr. Walter Matt. We had before us a copy of Archbishop Muench's account of the beatification ceremony and Mr. Matt, in the process of preparing a talk for the national convention of the Central-Verein, was lamenting the inaccessibility of the works of Blessed Pius X. I was remarking how really little the importance of the reign of Blessed Pius X and appreciation of his work had been recognized by the majority of American Catholics. Again Mr. Matt came back to the need of a collection of Blessed Pius' works. Before I realized it I was walking out of the *Wanderer* office, promising that I would look into the possibility of such a collection.

After an examination of the libraries in this area I discovered six volumes concerning the life and work of Blessed Pius X. There was, first of all, Miss Burton's biography, *The Great Mantle*, published in 1950 by Longmans, Green and Company. There also was the *Life of Pius X*, by F. A. Forbes, published by Burns, Oates and Washbourne back in 1921 as well as Cardinal Merry del Val's inspiring *Memories of Pope Pius X*, recently published by the Newman Press. I also found the two companion volumes edited under the auspices of the Confraternity of Christian Doctrine in 1946, "issued with a view to promoting the Cause of the Venerable Servant of God, Pius X." These are, *Catechetical Documents of Pope Pius X*, edited by Father Joseph B. Collins, S.S., director, National Center of the Confraternity, and, *A Symposium on the Life and Work of Pope Pius X*, prepared under the direction of the Episcopal Committee of the Confraternity of Christian Doctrine. Even a cursory glance at these two volumes would tell one of their tremendous importance. Finally, there was a sketch of the life of Blessed Pius X in the volume, *Their Name is Pius*, by Lillian Brown-Olf and published by the Bruce Publishing Company.

But something was lacking. I was looking for a collection of *all* the works of Blessed Pius X. So I set to it. I went back to the *Acta Sanctae Sedis* and *Acta Apostolicae Sedis* and spent the summer blowing dust off mouldy volumes. But the work was tremendous. Abbot Benedetto Pieramo, the first

Postulator in the Cause of Blessed Pius X, had totaled the written works of Blessed Pius X at three thousand, three hundred and twenty-two. The task was staggering, and it staggered me.

A friend dropped in for a visit late in August and I met him with my dilemma. He offered a new proposal which at the time seemed providential. He argued: Leo has a collection of his Encyclicals and Pius XI a collection of his. Why hasn't Blessed Pius X? That did it. I resolved on a collection of the Encyclical Letters of Blessed Pius X and set out with renewed zeal. But again I met two difficulties: Two of the Encyclical Letters had never been translated. The one, *Il Fermo Proposito*, was in Italian, and the other, *Singulari Quadam*, in German. (And I took French in college!)

Back to the *Wanderer* I wandered with a new problem. Such men, I felt, could not now forsake me. They didn't. Alphonse Matt began work on the German Encyclical.

The other, remember, was in Italian—and friendship, while being *honestum* can also be *utile*. One of my classmates in the seminary hailed from the romantic city of Bari, Italy, and was but recently transplanted to New England, North Dakota. In the name of friendship I dispatched a letter northward with a polite request. I added that I would begin a solemn novena for a North Dakota blizzard which would keep Father Joseph LaManna snow-bound for two weeks. The blizzard came and shortly thereafter *Il Fermo Proposito* appeared in English translation. I now had a complete English set of the Encyclical Letters of Blessed Pius X.

Man, however, is a social animal; the more social, the more friends. And friends—clerical friends—are different. One may be a canonist, another a Scripture scholar, another a musician, another a liturgist, another, a good country pastor. Each remembers Blessed Pius X according to his interests. When they heard of this work they had suggestions, and being friends with good suggestions (especially when their suggestions were good!) they could not be refused. So I added what a first was to be an appendix, but later developed into a full-blown section, of ten important documents of Blessed Pius X.

At this stage it was necessary to see that no effort was being duplicated. I had heard that Father Joseph Kerins, C.Ss.R., of Mount Saint Alphonsus College, Esopus, New York, was also doing some work on the writings of Blessed Pius X. We met through the postal service. Happily, rather than duplicating ef-

* *All Things in Christ*, the title of the collection of the Encyclical Letters and Selected Documents of Blessed Pius X, will be on sale August first. A limited first edition has been prepared and copies can be obtained from Saint Helena's Guild, 1943 Palace Avenue, Saint Paul, Minnesota, at the cost of \$2.50.

fort we were supplementing one another's work. His work (which is hoped will be out at the beginning of next year) will be a study of the social thought of Blessed Pius X. He was waiting for just such a collection as this to make available the texts he will analyze. It was, again, providential.

Bishop Peter W. Bartholome, D.D., Coadjutor Bishop of Saint Cloud, is chiefly responsible for this work. Without his counsel, helpful suggestions, encouragement and assistance I would not have been able to continue. His Excellency, Bishop Edwin V. O'Hara, D.D., who has done more than anyone in the United States in promoting the Cause of Blessed Pius X, was delighted that such a collection was being made. His encouragement meant much to me. Fathers Collins of the Confraternity and the Very Reverend Editor of CATHOLIC ACTION, were most generous in their counsel and encouragement.

For a long time I had thought of a title for this collection. First it was to be "The Zealous Reformer," but that connoted a starry-eyed revolutionary. Then followed "Reformer for Christ," "Recapitulation," "Watchman of the Vatican," and "Shepherd of Souls" (which our present Holy Father called Blessed Pius in his address at the beatification ceremonies). However, I reasoned, the whole work is the work of Blessed Pius X, so it was fitting that the title should also be his. I searched and found the title in his own words. In the early morning of August 20, 1914, Blessed Pius X uttered his last words: "Together in one—all things in Christ." These last words I adopted as the title, his own title,—ALL THINGS IN CHRIST.

Such was the aim of his whole pontificate. In his very first Encyclical Letter, *E Supremi Apostolatus*, he set up that objective in the following words:

Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him Who strengthens Us, and setting Ourselves to work, relying on the power of God, We proclaim that We have no other program in the Supreme Pontificate but that "of restoring all things in Christ" (Eph. i, 10), so that "Christ may be all and in all" (Col. iii, 2) The interests of God shall be Our interests, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: "To renew all things in Christ."

All his Encyclical Letters fall under that standard. Whether he speaks of the jubilee of the proclamation of the Dogma of the Immaculate Conception or laments the sad lot of the South American Indians; whether he stresses the importance and sublimity of teaching Christian Doctrine or encourages "the practical solution of the social question according to Christian principles" by means of Catholic Action—

in all, his purpose is the restoration of all things in Christ.

To this central, all-inclusive aim he returns in all his Encyclical Letters. Thus, in the very first sentence of *Il Fermo Proposito* he writes:

The firm purpose which We have established at the beginning of Our Pontificate of desiring to consecrate all the energy which the goodness of the Lord deigns to grant Us in the work of restoring all things in Christ, reawakens in Our heart a great trust in the omnipotent grace of God, without which we can neither plan nor undertake anything great or fruitful for the good of souls here below.

Again, in the same Encyclical Letter, he recalls in what manner and in whose name this restoration must come about.

Instaurare omnia in Christo has always been the Church's motto, and it is especially Our Own during these fearful moments through which We are now passing. To restore all things, not in any haphazard fashion, but in Christ To restore all things in Christ, not only what properly pertains to the divine mission of the Church, namely leading souls to God, but also, what we have already explained as flowing from that divine mission, namely, Christian civilization in all the complexity that constitutes it.

Blessed Pius X has written sixteen Encyclical Letters. The longest is *Pascendi Dominici Gregis* and the shortest, *Lacrimabili Statu*. The following is a list of his Encyclical Letters, their Latin title, their subject-matter, and date.

1. *E Supremi Apostolatus* October 4, 1903
The Restoration of All Things in Christ
2. *Ad Diem Illum Laetissimum* February 2, 1904
The Jubilee of the Immaculate Conception
3. *Incunda Sane* March 12, 1904
The Thirteenth Centenary of St. Gregory the Great
4. *Acerbo Nimis* April 15, 1904
The Teaching of Christine Doctrine
5. *Il Fermo Proposito* June 11, 1905
Catholic Action in Italy
6. *Vehementer Nos* February 11, 1906
The French Separation Laws
7. *Tribus Circiter* April 5, 1906
The Condemnation of the Mariavites
8. *Pieni L'Animo* July 28, 1906
The Clergy in Italy
9. *Gravissimo Officii Munere* August 10, 1906
The French Associations of Worship
10. *Une Fois Encore* January 6, 1907
The Separation of Church and State in France
11. *Pascendi Dominici Gregis* September 8, 1907
The Errors of the Modernists

12. *Communium Rerum* April 21, 1909
The Eighth Centenary of St. Anselm
13. *Editae Saepe* May 26, 1910
The Third Centenary of Saint Charles Borromeo
14. *Iamdudum* May 24, 1911
The Separation Laws in Portugal
15. *Lacrimabili Statu* June 7, 1912
The Conditions of the Indians in South America
16. *Singulari Quadam* September 24, 1912
The Labor Organizations in Germany

The second section of *ALL THINGS IN CHRIST*, arising from the suggestions of friends, includes the following documents.

1. Motu Proprio on the Restoration of Church Music
November 22, 1903
2. Motu Proprio on Popular Christian Action
December 18, 1903
3. Decree on Frequent and Daily Reception of Holy Communion
December 20, 1905
4. Apostolic Letter on the Study of Sacred Scripture
March 27, 1906
5. Syllabus Condemning the Errors of the Modernists
July 3, 1907
6. Decree Concerning Marriage Legislation
August 2, 1907
7. Apostolic Exhortation on the Priesthood
August 4, 1908
8. Decree on the Age of Admitting Children to First Holy Communion
August 8, 1910
9. Letter to the Eastern Clergy on the Reunion of the Churches
December 26, 1910
10. Apostolic Constitution on the New Arrangement

of the Psalter in the Roman Breviary
November 1, 1911

Blessed Pius X was the "faithful and prudent servant," wisely building his foundation on a rock, "and the rain fell and the floods came and the winds blew and beat upon that house, but it did not fall" (Matt. 7:25). The Liturgical Movement takes its inspiration from him; the zealous pastor is eternally grateful to him for his decrees on frequent and early reception of Holy Communion. The theologian bows in respect before his insight and prompt action against modernism; the canonist has found his way out of the labyrinth of law by his codification of canon law. The musician takes his cue from Blessed Pius' Motu Proprio on Church Music; the statesman forms his mind according to the Church-State Encyclicals; the Scripture scholar prepares his lectures according to the Decrees on Sacred Scripture. The catechist follows the principles of *Acerbo Nimis*; the historian finds his example in the commemorative Encyclicals; and the apostle is guided in his work by the message of *Il Fermo Proposito*.

Blessed Pius X was truly, as his Encyclical Letters testify, what Our Holy Father has called him, "the herald of Eternal Truth" while always remaining "a shepherd, the good shepherd." Well can he be numbered among those of whom Daniel writes: "... they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." (Dan. 12:3). His restoration was as exhaustive as extensive, as much for the future as for the present. So wisely did he lay his foundation and so solidly did he build the house that we might say—and rejoice in saying it—that we are living in the age of Blessed Pius X.

Catholics Observe Bible Week: Sept. 28 - Oct. 5

WHAT promises to be the largest and most intensive Bible observance ever staged by United States Catholics, is scheduled for the Week of September 28-October 5, when thousands of parishes will celebrate the 500th anniversary of the Gutenberg Bible, the first printed book.

It will be a *national* Bible Week, since Protestant groups are observing it by the publication of the Revised Standard Version which ultimately will supplant the King James edition. More than 700,000 copies have already been sold in advance of the September publication—an indication that their goal of a million sales during Bible Week will be achieved. Catholic efforts will tend to sell not Bibles, but the *idea of and reverence for the Book*.

The wide coverage in Catholic newspapers, maga-

zines, radio and television areas—both on national and local levels—which characterized the recent February Bible Week celebration, will be duplicated. Something extra has been added for the Fall, however—at least forty archdioceses and dioceses for the first time have appointed priest chairmen to promote and coordinate diocesan and parochial programs. The National Councils of both Men and Women are officially on record as participating in the Week. Three diocesan units are presently in the planning stage: N.C.C.M. and N.C.C.W. in both San Antonio and Toledo, and the North Carolina Catholic Laymen's Association in Raleigh. Local groups and individuals are sure to receive assistance from the following chairmen who were appointed prior to July 1:

ALBANY
ALEXANDRIA
BOISE
BROOKLYN
CHICAGO

Rev. John J. Forman
Rt. Rev. L. Roy Aycock
Rev. Malachy McNeill
Rev. John E. Steinmuller
Rev. John R. Gleason

CINCINNATI	{ Rev. Eugene Maly Rev. Robert Krumholtz
CLEVELAND	{ Rev. Thomas J. Kelly Rev. Richard E. McHale
CORPUS CHRISTI	Rt. Rev. Adolph Marx
COVINGTON	Rev. Richard McGrath
DAVENPORT	Rev. L. M. Boyle
DES MOINES	Rev. Peter J. O'Leary
DETROIT	Rev. John C. Ryan
HARRISBURG	Rt. Rev. Joseph Schmidt, V.F.
KANSAS CITY, KAN.	Rev. Sylvester Wiethorn
KANSAS CITY, MO.	Rev. John J. Murphy
MOBILE	Rev. Joseph Durick
NEW YORK	Very Rev. Charles M. Walsh
OMAHA	Rev. Roman C. Ulrich
PROVIDENCE	Rev. David J. Coffey
PUEBLO	Rt. Rev. Aloysius J. Miller
ROCKFORD	Rev. J. T. Smith
SANTA FE	Rt. Rev. George V. Rieffer
ST. LOUIS	Rev. James E. Hoflich
SAN ANTONIO	Rev. Charles A. Drees
SUPERIOR	Rt. Rev. Peter F. Meyer
TOLEDO	Rev. Lawrence Ernst
YOUNGSTOWN	Rev. John J. Lettau

Another source of help for program planning is the Gutenberg Bible Week Kit timed for mid-August arrival at every rectory in the country. It will contain "fact sheets" and information on John Gutenberg, his Bible, releases for local papers and radio stations, suggestions for observance in church, school and home.

Many parishes are planning large observances on "St. Jerome's Night," September 30. It was his Latin Vulgate edition of the Bible which Gutenberg selected for the first printed book—and non-Catholics are conducting Bible Nights on that date. These meetings are taking the form of:

1. Lectures, followed by question periods
2. Panels, discussing how to popularize the Scriptures, how to make proper use of the Bible
3. Demonstrations of Bible Study Clubs, which the Confraternity has adopted as a national project for 1952-1953
4. Bible Quizzes, using material such as the "Radio Replies" series, Father Conway's *Question Box* and *What Is Your Catholic I.Q.* (Kenedy)
5. Exhibits of old and modern Bibles, New Testaments, books and pamphlets about the Bible, children's color and picture books on Bible themes, etc.

The National Center of the CCD at 1312 Massachusetts Ave. on request will supply gratis copies of Program Suggestions for Bible Week, the Bible Week Kit, and Bible Study Club material.

Your Business

AN irritating speck of dust in a man's eye is much more important to him at the moment than an atomic explosion a thousand miles away. The average person listens to a radio report that six hundred people were killed in accidents during a holiday weekend; he is upset momentarily and then turns to a subject of greater interest and concern to him—his electric bill is a dollar higher than usual.

In general our concern about anything increases or decreases in geometric proportion to its distance from us. Therefore we are likely to underestimate the importance of conditions far removed from us or to ignore them altogether.

World affairs seem remote. Yet they may and do affect our lives intimately and forcefully—through effects upon the price of a hamburger sandwich, through partial or complete loss of personal liberty, through the loss even of our very souls.

World affairs are decidedly and inescapably the business of every one of us, business in which we have an investment far beyond the measure of dollars or shares of stock, business which we dare not neglect.

As members of the Mystical Body, we must not evade our social and moral obligation in this respect; the very survival of our civilization may depend upon how well each one of us fulfills the obligation. Nor, as members of the Mystical Body, can we ignore the fact that world affairs have far-reaching moral and religious implications.

Ah, but—you may say—world affairs affect me, and I *should* do something about them, but what can I do? There is much that you can do, directly and indirectly, alone and alongside of others, to lessen the evil effects of world affairs and to strengthen the good; you may even do something about *shaping* these affairs.

Thoughts such as these were probably in the minds of the members of the N.C.W.C. Forum Committee when they chose for the 1952-53 Forum Series of articles the title "World Affairs—Your Business."

You can become better informed about your business by reading the articles (which will appear monthly in *CATHOLIC ACTION* beginning with the September issue) and then you can do something about it by discussing them informally with others; by using them as texts for discussion clubs, forums, round tables, and radio talks; by stimulating a program of action in your organization; and by taking other actions which may be suggested in the articles from time to time.

World affairs are *your* business. Depending upon the nature of your stewardship, you may become bankrupt and share the blame for the bankruptcy of the world, or you may receive dividends eternally in heaven.—*Maurice Hariman.*

Movie Morals and The Supreme Court

George E. Reed

THE culture of the American community will be intimately affected as a result of decisions rendered by the United States Supreme Court during the term of court which has just been concluded. Many cases affecting religion and morality were decided. In the case of *Zorach v. Clauson* the Court, in upholding the constitutionality of the New York released time law, reaffirmed the dormant but vital principle that "This is a religious people whose institutions presuppose a Supreme Being." In the relationship of Church and State, emphasis may now be placed upon cooperation rather than absolute separation.

In the case of *Doremus v. Hawthorne* an all out attack on the practice of Bible reading in our public schools was diverted when the court declined to accept jurisdiction. The constitutionality of a statute against group libel was upheld in *Beauharnais v. Illinois*.

In *Burstyn v. Wilson* and *Gelling v. Texas* stringent limitations were placed upon state censorship of moving pictures. Lack of space precludes a full-blown discussion of all of these cases in one article. Accordingly, attention will be given to an evaluation of the decisions involving movie censorship. The other cases will be examined in subsequent articles.

The case of *Burstyn v. Wilson*, commonly known as "The Miracle Case," stems from the action of the New York Board of Regents in banning the picture entitled "The Miracle." The film consisted of a shocking mockery of what Christians revere as a most sacred event, the Conception and Birth of Jesus Christ. The showing of this film provoked a large number of protests against its exhibition. It was urged that the film was blatantly sacrilegious and that, accordingly, it should be banned. A provision of the New York law forbids the issuance of a license for the exhibition for profit of a film which is "obscene, indecent, immoral, inhuman, sacrilegious, or is of such a character that its exhibition would tend to corrupt morals or incite to crime." After reviewing the picture, the New York Board of Regents concluded that the motion picture was sacrilegious and thereupon revoked the license to show the film in the state of New York. Immediately, the action of the Board of Regents was challenged. A case was brought in the courts of New York in which it was argued that New York law, providing for the censorship of motion pictures, was unconstitutional, and particularly, that the term "sacrilegious" as used in the statute was so indefinite and uncertain that it did not constitute a

valid norm. The courts of New York uniformly upheld the statute and the action of the Board of Regents in pursuance of the statute.

A few months ago the case was appealed to the Supreme Court of the United States. In the argument before the Court the attorney representing the motion picture interests asserted that there was no constitutional basis for ever censoring a motion picture, for it was entitled to the guarantees of the First Amendment, namely, freedom of speech, freedom of press and freedom of religion. It was also asserted that the term "sacrilegious" was not a proper norm, for in addition to being indefinite, it called upon a public body to make a theological judgment.

In a unanimous decision, the Supreme Court of the United States stated that the term "sacrilegious" was an unconstitutional basis for censorship, as it is too indefinite and uncertain. The Court declared that "in seeking to apply the broad and uninclusive definition of 'sacrilegious' given by the New York courts, the censors are set adrift upon a boundless sea amid a myriad of conflicting currents of religious views with no charts but those provided by the most vocal and powerful orthodoxies. New York cannot vest such unlimited restraining control over motion pictures in a censor." The Court did not stop at this conclusion but over-ruled the case of *Mutual Film Corporation v. Industrial Commission* decided in 1915. In this case the Supreme Court of the United States had held that the Ohio censorship statute was constitutional, for motion pictures were not to be regarded "as a part of the press of the country or as organs of public opinion." Hence they were not entitled to the guarantees of the First Amendment. The Court, in over-ruling this precedent, asserted that "it cannot be doubted that motion pictures are a significant medium for the communication of ideas."

In thus placing motion pictures within the protection of the First Amendment the question was raised as to whether motion pictures could be censored by any public body. At one stage of the Court's opinion considerable doubt was cast upon the constitutionality of such censorship. The Court observed that the First Amendment prevents any "prior restraints" upon an utterance of any kind protected by freedom of speech and press. However, in the final sentence of the opinion, Mr. Justice Clark, writing for the Court, stated "we hold only that under the First and Fourteenth Amendments a state may not ban a film on the basis of a censor's conclusion that it is 'sacri-

gious.'" Mr. Justice Reed in a concurring opinion stated that as he viewed the opinion of the Court all censorship was not outlawed. Mr. Justice Frankfurter and Mr. Justice Jackson took the same position. They indicated that motion pictures might be censored under certain circumstances. An analysis of other cases involving freedom of speech and press—cases to which the Court made reference—leads to the conclusion that films may only be censored by a public body when they violate the primary requirements of decency or when they indulge in grossly profanatory and libelous utterances. Henceforth, any statute setting up norms for the censorship of motion pictures must be tightly and narrowly drawn. The Supreme Court has constantly held in kindred cases that any licensing statute which relies on indefinite or on uncertain norms constitutes a prior restraint on the exercise of the right of the freedom of speech and of press.

The Court applied this principle in the case of *Gelling v. Texas*, decided two weeks after the "Miracle Case." The Texas Case involved an Ordinance authorizing the board of censors to deny permission for the showing of a motion picture, which in the opinion of the board is "of such a character as to be prejudicial to the best interests of the people of the city of Marshall, Texas." Under this Ordinance the board of censors banned the motion picture entitled "Pinky" which was dominated by an interracial theme. The Supreme Court held, on the basis of *Burstyn v. Wilson*, that the Ordinance was so broad and indefinite that it constituted a "prior restraint" on the exercise of freedom of speech and of press.

The motion picture industry is, of course, jubilant as a result of the Supreme Court's action. However, it is not yet satisfied. For instance, Mr. Eric Johnston, president of the Motion Picture Association of America stated, "Recently we have won a magnificent though not yet complete victory in the Supreme Court of the United States. The Supreme Court has cut away some of the shackles of motion picture censorship. We shall keep on fighting until the last knot is slashed, and the screen, as a matter of constitutional right, enjoys the same liberties and freedoms as the press." Mr. Johnston further stated that test cases are in stage of preparation in order to determine the constitutionality of any form of censorship. This is the goal; complete abolition of all censorship.

Already Attorneys General are acting to implement the decision of the Supreme Court. This week the Attorney General of Maryland indicated that the state film censorship statute was unconstitutional except to the extent that it militates against obscene, indecent, inhuman or immoral pictures.* In commenting on the term "immoral" he stated, "We take it that under the recent decision of the Supreme Court, immorality must be given a more restricted meaning and one no broader than the equivalent of obscene or

indecent. Similarly the New York Appellate Division has ruled that a film may be banned on the basis that it is immoral. Several days ago the ban of the New York Board of Regents on the French film, *La Ronde*, was upheld in a three to two decision of the Appellate Division. In the prevailing opinion, Associate Justice Francis Bergan wrote that while the United States Supreme Court recently ruled in the case of the Italian Film, "The Miracle," that a state could not withhold an exhibition license on the ground that a film was sacrilegious, the regents' right to deny a license to a film deemed offensive to public morals "remains valid." Undoubtedly this case will be appealed to the New York Court of Appeals and thence to the Supreme Court of the United States in the event that the Court of Appeals upholds the Appellate Division.

In the last analysis, the only effective bulwark against pictures which are immoral, short of being obscene, is public opinion manifested through such an organization as the Legion of Decency. The only other alternative is the motion picture industry's self-censorship code. Undoubtedly, this code will fluctuate in accordance with public opinion now that there are no real effective legal sanctions. There is little reason to believe that the Supreme Court will reverse its position in the near future. It is hoped, however, that it will permit some censorship, and that in evaluating the norms of censorship it will keep in mind the observation made last year by Mr. Justice Frankfurter in the case of *Radio Corporation of America v. The United States*. There Mr. Justice Frankfurter stated, "Man forgets at terrible cost that the environment in which an event is placed powerfully may determine its effect. Disclosure conveyed by the limitations and power of the camera does not convey the same things to the mind as disclosure made by the limitations and power of pen or voice. The range of presentation, the opportunities for distortion, the impact on reason, the effect on the looker-on, as against the reader-hearer, vary; and the difference may be vital. Judgment may be confused instead of enlightened. Feeling may be agitated, not guided; reason deflected, not enlisted."

The inherent wisdom of this statement cannot be ignored. The impact of the motion picture is essentially different from that of a newspaper; and the difference is of such a nature as to warrant broader statutes to control the harmful effect of motion pictures on the community.

* The Maryland State Board of Motion Picture Censors has just resolved that it will not follow the ruling of Attorney General Hammond. On the contrary, it will censor all films which are considered inhuman, likely to incite riots, or other violence, likely to corrupt morals or disparage race or religion. The Board indicated that it will continue to adhere to these standards until a Court order forces it to give a more limited interpretation of the censorship statute.

Calendar of Scheduled Catholic Meetings and Events

July, 1952

- 18-20—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional conference, Escanaba, Mich.
28-30—CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA—80th annual convention, Worcester, Mass.

August, 1952

- 4-5—CATHOLIC AUDIO-VISUAL EDUCATORS—1st convention, Chicago, Ill.
5—CONSECRATION OF THE MOST REV. ROBERT J. DWYER, as Bishop of Reno in Salt Lake City, Utah.
5-8—DIOCESAN DIRECTORS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE—16th annual convention, Estes Park, Colo.
11-16—DAUGHTERS OF ISABELLA—biennial national convention of the National Circle, Toronto, Ontario, Canada.
16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, St. Louis, Mo.
18-21—LITURGICAL WEEK—13th annual, Cleveland, O.
19-21—KNIGHTS OF COLUMBUS—supreme convention, Los Angeles, Calif.
19-22—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York, N. Y.
21-24—CATHOLIC STUDENTS' MISSION CRUSADE—15th National Convention, Notre Dame, Ind.
28-Sept. 3—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—9th national congress, Notre Dame, Ind.

September, 1952

- 4-7—NATIONAL NEWMAN CLUB FEDERATION—national convention, Lafayette, Ind.
20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.
26-28—LITHUANIAN AMERICAN ROMAN CATHOLIC FEDERATION—annual national convention, Detroit, Mich.
28-30—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional conference, Portland, Ore.
28-Oct. 5—CATHOLIC BIBLE WEEK—500th anniversary of the Gutenberg Bible sponsored by Catholic Biblical Association and National Center Fraternity of Christian Doctrine.

October, 1952

- 3-6—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Provinces of Portland and Seattle, at Great Falls, Mont.
14-16—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill. (changed from October 7-9)
17-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress at Boston, Mass.
17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
24-26—THIRD ORDER OF ST. FRANCIS—quinquennial congress, Milwaukee, Wis.
28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

- 7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.
8-9—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional conference, Columbus, O.

April, 1953

- 21-24—CATHOLIC COMMITTEE OF THE SOUTH—biennial convention, Richmond, Va.

NCCS Spotlight On the Family

Rev. Edgar Schmiedeler, O.S.B., Ph.D.

IT is very generally accepted that military life is demoralizing, and that this demoralization shows itself extensively in the family. There are many rather obvious reasons for this. There is separation of husband and wife. Children are left without the care of the father. Bars are let down. There is coarse company. Temptations increase. There is an absence of many things that in civilian life normally serve to bolster up the family—daily common interests that foster love and loyalty, exemplary family life in this environment, a togetherness of family members that provides a more or less normal situation for child training, constant reminders of family obligations, of the dignity of Christian marriage and parenthood, of the profound social importance of the family. All these important things are, of course, not found in equal measure in all civilian families, but, all in all, they are found there more extensively than under military conditions of life.

The situation suggests the need for specially organized effort to bring help to the families of the military. Happily, it can be said that the leaders of the National Catholic Community Service see and appreciate this need and are working energetically to meet it. There is abundant evidence, too, that Catholic chaplains, lay workers and spiritual moderators of NCCS clubs, and even a variety of organized groups in and outside the military are interested in developing organized programs of action in this field.

To date no complete program of action has been worked out. But some examination of the situation that exists has been made, and on the basis of the data gathered a considerable number of possibilities for action have become evident. The following might at least serve as samples upon which experimental programs could be based:

Family forums, with a good speaker or two, followed by an opportunity to ask questions. A variety of topics could advantageously be presented at such forums. Those that would give promise of keeping alive a keen family consciousness should particularly be given a place. Important, too, would be such as would provide useful information on marriage and the family, bringing out clearly and forcefully the Christian teaching on marriage so as to protect the individual against false teaching and also enable him to hold his own in arguments that might arise. Because of the disturbed times, and in view of the abnormal family life that so many in the military must live, the matter alone of emphasizing the family's value and importance should make a family program desirable.

Mothers' circles, composed chiefly of wives of servicemen, for the study of child care and training should be practicable. In some instances, too, Mr. and Mrs. Clubs might be feasible, bringing groups of husbands and wives together for the study and discussion of child training or other subjects relating to the family.

For the unmarried, marriage preparation lectures or forums might be valuable.

Local parish or other groups, with interest in marriage and the family, might invite participation by servicemen's wives or military personnel. The local spiritual moderator of the NCCS Club might experiment along this line in his parish.

The sermon on marriage and the family also definitely has its place. Consistent reminders from the pulpit of the fundamental basis of Christian marriage, of the correct ethics of family life, of the high dignity of Christian parenthood, of the superb ideals that flow from the fact that the Christian family is the mystical body of Christ in miniature and the Christian home a small church, can only result in much good.

The encouragement of special religious devotions or practices for the family group in Church or in the home is another inviting possibility. Examples here are: the family holy hour, with renewal of marriage promises and recitation of the pledge to Christian marriage; family group Communion; a short family retreat; adapting liturgical practices to the home; using sacramentals within the family circle; celebrating religious milestones of family members such as name days or First Communion days, or anniversaries of baptism, of marriage or of confirmation.

Inspirational addresses on the family also deserve mention. Here, too, might be indicated such activities as choosing a Catholic mother of the year and giving an award to individuals who might make a particularly valuable contribution toward a program of family action in behalf of the military and their kin. Home recreation can be a very important means of producing family loyalty and harmony. There are a number of sources of suitable material.

Finally there is also the dissemination of a suitable family life literature for private reading or study. This should be particularly beneficial to such as cannot organize in any special way for this work.

The manifest interest in this important matter holds out some very real promise of beneficial results for the American family. May the work speedily strike deep root and prosper.

NATIONAL COUNCIL CATHOLIC WOMEN

Red Letter Day in Seattle—
84th Diocesan Council—Christ-
Bearers in the Modern World—
Papal Letter to the D. of I.

RED LETTER DAY IN SEATTLE

Mary Bresnahan

THERE'S a great day coming for the Seattle Archdiocesan Council of Catholic Women, and we hope you'll all be there!

It's the day on which delegates arrive in the Queen City of the Evergreen Playground for the 26th biennial convention of the National Council of Catholic Women.

Most Reverend Thomas A. Connolly, Archbishop of Seattle and host to the convention, in a recent address to the Seattle A.C.C.W. said, "The biennial convention of the National Council of Catholic Women to be held in Seattle in September must be a pleasant, joyful and unforgettable event for every delegate who is privileged to visit this great Northwest."

Geographically, the Northwest is a wonderland. Located on Puget Sound, the 1952 convention city is surrounded by beauty on all sides. Here is the vast expanse of Mount Rainier, perpetually snow-covered and rising 14,408 feet above sea level. Here are 45 parks, among them Volunteer Park on Capitol Hill where the Art Museum, conservatories and greenhouses are open to all. Here is the Lake Washington Floating Bridge, unique among the bridges of the world. Composed of 25 concrete and steel pontoons, this four-lane highway floats a mile and a quarter over the surface of the lake.

For those who may bring their families, the "sportsman's paradise" offers many and varied diversions. Salmon fishing, boating, surf riding and clam digging are among water and beach activities, while golf courses, tennis courts and bowling greens provide entertainment for lovers of these sports.

Many and impressive are the Catholic institutions in the "charmed land." Beautiful St. James Cathedral high on top of First Hill, with its tall spires visible from all over the city, has been pronounced artistically superior. It will be here that the Pontifical High Mass will open the convention.

Seattle, too, is the scene of the many religious achievements of our own American Saint, St. Frances Cabrini, and institutions which she founded will be among those on the "must" list of visitors.

These, and many more, are beauties and experiences awaiting those who come to the September convention. Under Archbishop Connolly's leadership, the Seattle

Council is determined to make the national convention a memorable occasion for all who participate.

A brief review of the Seattle Archdiocesan Council of Catholic Women may be of interest to those contemplating a trip to the coast in September.

The Seattle Council is set up on a deanery basis. Representatives from affiliations within each of the four deaneries elect their own deanery president. Each deanery president is a vice-president and a member of the archdiocesan council board. Activity chairmen appointed by the president make up the remainder of the board together with an advisory committee of five members who have served on the board previously, selected by the archdiocesan president.

The framework described for the archdiocesan board obtains in the deaneries and in the larger cities as the deanery and city departments of the council. In the smaller cities, where there are only one, two or three affiliations, the A.C.C.W. group is called a parish council instead of a city chapter which has many affiliations in its group.

The council was founded in 1921 and the years have seen continued growth and development in the federation and its activities. However, recent years have shown accelerated achievement and extended scope of influence.

Activities given to the council by the late Bishop Edward J. O'Dea, at whose invitation it was organized, including sponsorship of the Newman Clubs at the University of Washington and at the state teachers' colleges at Ellensburg and Bellingham, study clubs, Catholic Parent-Teacher Associations, rural religious aid and immigrant aid, as well as Americanization.

A club house staffed with a secretary for the Newman Club at the University of Washington was maintained for many years as a major project and less extensive assistance was given clubs at the two other schools.

The late Bishop Gerald Shaughnessy, who came to Seattle as Bishop in 1933, concluded that Newman Clubs could be self-sustaining. Replacing this major activity, Bishop Shaughnessy asked the council to assume as its main work the raising of burses for the education of young men for the priesthood. It

was with exultation that this commission was assumed. Proof of the pleasure with which this work is carried on is revealed in this year's report which showed a total contribution for seminarian burses of \$77,850.03. Of this sum, \$8,570.84 was accumulated during the past year.

The same enthusiasm and zeal demonstrated by this committee's report characterizes other departments of the Seattle Archdiocesan Council.

Under the framework of the Catholic Youth Organization and through channels provided by the archdiocesan youth director, the council youth committee acts in a cooperative capacity, providing guidance, assisting with program mechanics, presenting and adapting the youth program to the different communities.

The retiring study club chairman, in her convention report said, "Study clubs are basic. Catholic information must be as ceaseless as the tide, because of its need." This spirit could only bring the most successful expansion which has marked this activity here.

Sponsorship of shrines and days of recollection has brought most rewarding results. Besides promoting shrines in the homes and encouraging all to attend retreats and days of recollection, the movement to "put Christ back into Christmas" was given specific attention. As a result, during the past year, committees succeeded in having a Nativity scene as one of the floats in a Seattle Christmas parade and in hav-

ing the Nativity scene included in a number of department store window displays.

Council activities have been expanded to include cooperation with the Confraternity of Christian Doctrine, Catholic war relief, Catholic hospital aid, the promotion of clean literature and amusement, public relations, civil defense, and archdiocesan history.

Affiliated groups of the Seattle A.C.C.W. have been directed to assist with various community and civic projects when such are approved by the Church. During World War II, there was active sponsorship of NCCS and USO, an extensive program of hospital assistance, as well as participation in Red Cross work, bond drives and all proper patriotic movements.

Over the years, three members of the Seattle Archdiocesan Council have served on the board of the National Council of Catholic Women, Mrs. Arthur Gerbel, Mrs. John N. Jackson, both of Seattle, and Mrs. Harry LaBerge of Yakima.

Twenty-eight yearly archdiocesan conventions have brought together women from all parts of the Archdiocese to hear inspiring talks and reports to be relayed to their home societies. Only during the war were these yearly meetings omitted and deanery conferences substituted.

Virtually every parish and fraternal organization in the Archdiocese is now affiliated, thanks to the interest and support of Archbishop Connolly. The council functions happily under his direction, striving to fulfill its motto, "Service to God, to Church, to Country."

EIGHTY-FOURTH DIOCESAN COUNCIL

THE 84th diocesan council of Catholic women is the Lansing Council, established by Most Reverend Joseph H. Albers, Bishop of Lansing. This newest diocesan council adds almost 100 new affiliations to the 7,000 organizations already federated in the National Council of Catholic Women. As Lansing joins its Michigan sister councils, the Detroit A.C.C.W., the Grand Rapids and Marquette Diocesan Councils and the year-old Saginaw D.C.C.W., it completes organization in the Province of Detroit.

The organization of the Lansing Diocesan Council of Catholic Women was undertaken during a two-week period in mid-May, and meetings to effect deanery organization were held in Benton Harbor, for the St. Joseph Deanery, Kalamazoo, Jackson, Lansing, and Flint.

An outpouring of more than 400 women from all over the Diocese descended on the See City, May 26, on the occasion of the diocesan council organization meeting. They came by car, train, and chartered bus to begin the day by attendance at the Pontifical Mass in historic St. Mary's Cathedral, the mother church of the area.

At a luncheon meeting following the Mass, Bishop Albers announced the selection of the first diocesan council officers and chairmen, a tentative constitution was adopted, affiliations were reported by deanery

presidents, and the Lansing Diocesan Council of Catholic Women was a reality. The afternoon meeting, presided over by the new Diocesan Council President, Mrs. Norman Fedewa, of Lansing, was featured by the Bishop's mandate to the new diocesan council. Through the medium of this federation, Bishop Albers called for the intensification of the spiritual life of every woman in the Diocese, for work in the field of family and parent education, the encouragement of good reading, and a personal interest in the Catholic Charities of the Diocese. Bishop Albers reminded the audience of his own motto, "Faith conquers All," and asked the women to remember this motto as the diocesan council becomes a part of the official work of the Diocese. Four national committees were selected to assist in carrying out the mandate of the Bishop, Spiritual Development, Family and Parent Education, Libraries and Literature, and Cooperating with Catholic Charities.

Other speakers on the afternoon program were Rev. Jerome V. MacEachin, secretary-superintendent of schools of the Diocese of Lansing, whose topic was "The Family and the Child" and Rev. John D. Slowey, M.S.S.W., director, Catholic Social Service Bureau, Lansing, who spoke on "Foster Homes and Catholic Charity." Father MacEachin vividly de-

scribed the needs of the child in family relationships. Father Slowey told of the new St. Vincent's Receiving Home, just completed in Lansing, and asked the help of the diocesan council in the work about to begin for children there.

The meeting was privileged to hear, also, Mrs. Gerald Bennett of Grand Rapids, president of the National Council of Catholic Women. Mrs. Bennett had just returned from the congress of the World Union of Catholic Women's Organizations in Rome at which the Holy Father exhorted Catholic women "to act, wiping out hatred, forging bonds of brotherhood and eliminating material causes of conflict."

Mrs. Bennett mentioned the Pope's repeated pleas for unity and cited N.C.C.W. as an example of the unity so greatly desired.

Rev. George B. Zabelka, pastor of St. Margaret Mary's Church, Marcellus, is moderator of the Lansing Diocesan Council of Catholic Women. Miss Mary Donohoe, affiliations secretary of the National Council of Catholic Women, assisted in the organization. Deanery presidents selected during the course of organization were Mrs. Kenneth R. West, Lansing; Mrs. Joseph Pruchnicki, Flint; Miss Margaret Hayes, Jackson; Mrs. Austin Doyle, Kalamazoo; Mrs. S. A. Fassnacht, St. Joseph.

CHRIST-BEARERS IN THE MODERN WORLD

Indianapolis . . . For the second time the Indianapolis Archdiocesan Council of Catholic Women and the Diocesan Councils of Evansville, Fort Wayne and Lafayette met in provincial convention May 17-19 with nearly 2,000 women attending. The meeting, which was held at Purdue University in Lafayette, opened with Pontifical High Mass celebrated by Most Rev. John G. Bennett, Bishop of Lafayette-in-Indiana. Most Rev. Henry J. Grimmelsman, Bishop of Evansville, and Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, were present in the sanctuary. Bishop Pursley delivered the sermon on the theme of the convention, "Our Homes are Sanctuaries." The opening day featured a panel discussion with representatives of the four diocesan councils participating, while on the second day each council conducted a separate workshop. Mrs. Gerald B. Bennett, national president, brought the greeting of the N.C.C.W. and told of the two meetings she had attended in Rome during the past year, the World Congress of the Lay Apostolate and the International Congress of the World Union of Catholic Women's Organizations. The Indianapolis Provincial Director, Mrs. Harold Brady, presided at the first general session. Speakers included Mrs. Henry Mannix, vice-president general of the World Union of Catholic Women's Organizations; Miss Ruth Hogan of Maryville College, St. Louis, Mo., who told of the SDS program; and Mrs. John P. Macelwane, Toledo Municipal Court judge, who spoke on "Happy Homes," relating experiences from her years on the bench. At the closing general session Rev. Francis Larkin, S.S.C., pleaded for the Enthronement of the Sacred Heart in the Home.

Savannah-Atlanta . . . Most Rev. Francis E. Hyland, Auxiliary Bishop of Savannah-Atlanta, participated in the program of the 13th annual convention of the Savannah-Atlanta D.C.C.W., April 26-27, and greetings and episcopal blessing were received from the Most Reverend Archbishop Gerald P. O'Hara, Bishop of the Diocese, who is now serving as Apostolic Nuncio to Ireland. The convention theme expressed the underlying motive of council work, "Lord Make Me an Instrument of Thy Peace." Workshops were held

on Public Relations—Legislation and on Parish Councils. Mrs. George P. Coyle, national director, Province of Baltimore; Rev. John D. Toomey, spiritual moderator; and Rev. James Keller, M.M., director of The Christophers, were among the speakers. Mrs. George J. Gunning was reelected president.

Lincoln . . . "God's Will: Our Work," theme of the 21st annual convention of the Lincoln D.C.C.W., May 8-9, was the subject of the convention address of Rt. Rev. Charles V. Coriston, O.S.B., abbot of St. Paul's Abbey, Newton, N.J. Most Rev. Louis B. Kucera, Bishop of Lincoln, called on the women to refute the errors of today by a more informed membership whose grasp and understanding of Catholic Truth permits comprehensive explanation of Catholic teaching. The N.C.C.W. Affiliations Secretary, Miss Mary Donohoe, was a guest speaker. The convention elected Mrs. L. M. Kalin president to succeed Mrs. P. J. Meehan.

St. Augustine . . . Most Rev. Archbishop Joseph P. Hurley, Bishop of St. Augustine, gave the commission to promote vocations to the priesthood to the St. Augustine D.C.C.W. on the occasion of its 22nd annual convention May 12-14. His Excellency headed the list of speakers, which included Most Rev. Thomas J. McDonough, Auxiliary Bishop of St. Augustine; Rt. Rev. Msgr. Patrick E. Nolan, spiritual moderator; and Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C. Over 400 women attended the convention which opened with Mass celebrated by Archbishop Hurley. The Baltimore Provincial Director, Mrs. George P. Coyle, was toastmaster at the banquet. Mrs. E. H. Oliver is the new president, succeeding Mrs. Clifford McIntire.

Denver . . . Over 1,000 women participated in the 26th national convention of the Denver A.C.C.W., May 20. Guest speakers included Most Rev. Urban J. Vehr, Archbishop of Denver; Dr. Thomas P. Neill, professor of History, St. Louis University; Mrs. A. J. Dooner, Denver provincial director; and Col. Hadley Quaintance, deputy director, State Civil Defense, who spoke on "The Family and Civil Defense." Mrs. Fred Gushurst was elected president to succeed Mrs.

J. Leonard Swigert. Resolutions were adopted to include recommendations regarding world peace, disarmament, economic needs, birth control, freedom of the press, labor standards, migratory labor and child welfare.

Oklahoma City-Tulsa . . . Four workshops on Home and School Associations, Community Service, Study Clubs—Libraries and Literature, and Confraternity of Christian Doctrine—Rural Life were held during the 23rd annual convention of the Oklahoma City-Tulsa D.C.C.W., May 28-29. Very Reverend Monsignor Stephen A. Leven, spiritual moderator, spoke on the theme of the convention, "God Wills It." Miss Margaret Mealey, executive secretary, N.C.C.W., discussed the World Union of Catholic Women's Organizations of which the N.C.C.W. is an affiliate and whose international congress she had recently attended in Rome, and also the national committee system of the N.C.C.W. Greetings from the National Council were brought by Mrs. Enrico Liberto, national director, Province of San Antonio. The convention, which was presided over by the First Vice-President, Mrs. Alfred Rice, elected Mrs. Dale Hoover to succeed Mrs. J. D. Boyles as president.

Brooklyn . . . Very Rev. Aelred Graham, O.S.B., head of St. Gregory's Priory, Portsmouth, R. I., was a featured speaker at the Brooklyn D.C.C.W. 11th annual convention, May 17. Over 1,000 women were in attendance. Two workshops on the Spiritual Consciousness of Sacrifice and on International Relations were held to develop the convention theme, "God's Law—Our Work." Resolutions passed included immigration legislation, civic responsibility in voting, Catholic education, human rights, and TV. Mrs. Gerald Rigney was named president, succeeding Mrs. Robert Sassen.

San Francisco . . . The 28th annual convention of the San Francisco A.C.C.W., held May 24, elected Mrs. John J. Murray president to succeed Mrs. Joseph T. Boeddeker. Most Rev. Hugh A. Donohoe, Auxiliary Bishop of San Francisco, spoke on the Council theme of the year, "Peace in Our Days." The Historian, Miss Esther Rossi, in giving a resume of Council activities, reported the affiliation of 269 organizations. Rt. Rev. Msgr. William M. Burke, spiritual moderator, gave a brief address and installed the new officers. Resolutions adopted included prayers for the UN forces in Korea, world peace, UNESCO, immigration legislation, and housing.

Cleveland . . . "The Family in a Revolutionary World" was the theme of the 23rd annual conference of the Cleveland D.C.C.W., May 27. In speaking on "Organized Catholic Women's Contribution to Christian Family Life," Miss Irma Piepho, administrative assistant, N.C.C.W., pointed to stability, cooperation and charity as requisites in family living. Most Rev. Archbishop Edward F. Hoban, Bishop of Cleveland; Rt. Rev. Msgr. Frederick B. Mohan, spiritual

moderator; and Mrs. Michael C. Geraci, national director, Province of Cincinnati, addressed the meeting. Certificates recognizing 100 hours of volunteer service to institutions were presented to 170 women. Honored guests at the convention included Mrs. John F. McCrystal, past national director; Mrs. Frank Graziano, president, Cincinnati A.C.C.W.; and Mrs. Arthur L. Zeph, Toledo D.C.C.W. president. Mrs. John T. Reifke was named president, succeeding Mrs. William Watson.

Reno . . . The Reno D.C.C.W. dedicated the program of its 17th annual convention, June 3-4, to the former Bishop of Reno, Most Rev. Thomas K. Gorman, now Coadjutor Bishop of Dallas, whose "leadership, encouragement and understanding made the Council possible." Using the theme "Twenty Years of Progress," the Council surveyed the accomplishments of the past and pledged their loyalty to Bishop-elect Robert J. Dwyer, the newly-named Bishop of Reno. Solemn High Mass, offered by Rt. Rev. Msgr. P. J. Connors, Vicar Capitular, opened the convention, with the sermon preached by Rt. Rev. Msgr. John Lambe. Mrs. Harold McKenna, president, presided. Speakers included Miss Margaret Mealey, N.C.C.W. executive secretary; Sr. Mary Augustine, S.M.S.M.; and Rev. Robert C. Anderson, who spoke on "The Lay Apostolate."

Portland . . . Most Rev. Daniel J. Feeney, Coadjutor Bishop of Portland, urged the Portland D.C.C.W., meeting in 20th annual convention June 6-8, to be constantly aware of God and to make known God's domination of our lives. Selfless Christianity, he said is the answer to the needs of our times. Mrs. Henry Mannix, vice-president general of the World Union of Catholic Women's Organizations, told of the World Union and appealed for more ardent spiritual life. Mrs. William H. Dalton, national director, Province of Boston, brought the greetings of the N.C.C.W. to both the adult and youth meetings. The program was arranged under the leadership of Mrs. Harry A. Littlefield, D.C.C.W. president.

PAPAL LETTER TO THE D. OF I.

At a special audience while in Rome attending the Congress of the World Union of Catholic Women's Organizations, Mrs. Carolyn B. Manning, national regent of the National Circle, Daughters of Isabella, and Mrs. Mary H. Butler, national D. of I. director from Quebec, Canada, presented the Holy Father with a spiritual bouquet and gift of \$10,000 from the D. of I. of the United States, Canada and the Philippines. His Holiness has expressed his warm gratitude for the rich spiritual bouquet and the generous offering placed at his disposal in which he sees "a further proof of that magnanimous charity which has characterized the whole-hearted and unfailing cooperation of the Daughters of Isabella in support of the works of beneficent relief being sponsored by the Holy See.

NATIONAL COUNCIL CATHOLIC MEN

Your Cooperation is Needed!
—Catholic Information Ar-
ticles—Radio and Television

YOUR COOPERATION IS NEEDED!

IN an alert, just mailed to 3000 national, state, diocesan and parish organizations of Catholic men throughout the country affiliated with the National Council of Catholic Men, Martin H. Work, executive secretary of N.C.C.M., calls for specific action in cooperation with the newly established Congressional committee on indecent literature.

N.C.C.M. cooperated vigorously with Rep. E. C. Gathings (D., Ark.) who successfully sponsored H. Res. 596 creating a committee of the U. S. House of Representatives to investigate indecent books, magazines and other literature. The National Council assisted the legislator by supplying copies of objectionable books, magazines, comics and other literature which had been forwarded to N.C.C.M. headquarters by affiliated organizations in all sections of the United States.

Mr. Work points out that affiliates of N.C.C.M. can render a real service to the committee in the following ways:

"1) Write to your congressman expressing your interest in this investigating committee and urging him to lend his full support to all reasonable recommendations that may be forthcoming as a result of the investigation and study.

"2) Write to the chairman and/or members of the committee expressing your interest in their investigation and the importance that you place upon it.

"3) Send to the committee chairman (Congressman E. C. Gathings, House Office Building, Washington, D. C.), samples of the type of literature that you consider offensive and which is being distributed in your community. If possible mark the passages containing the offensive material. This will facilitate the work of the Committee.

"4) Send to the committee chairman any data that you may have showing the extent of the problem in your community; examples of the problems that such literature creates, and any other pertinent information that you may have that will enable the Committee members to gain fuller knowledge of how serious the problem of indecent literature is in this country."

The hearings of the committee will begin soon. Mr. Work will probably be called on to testify on behalf of N.C.C.M. In the meantime Mr. Gathings has asked the National Council of Catholic Men to work with him in the preparation of the plans for the hearing.

N.C.C.M. headquarters would appreciate advice of action by organizations of men in response to this appeal in order that such information may be included in Mr. Work's testimony. Any suggestions that you may have to offer concerning the direction you feel this investigation should take would be most welcome.

The committee has an exceedingly difficult task facing it. The opposition will be intense and articulate. The hearing will be the first of its kind; therefore it is most important for all who are carrying on a program of action against indecent literature to take full advantage of the opportunity to get their views and experiences before the public.

The members of the committee created by H. Res. 596 are: E. C. Gathings (D., Ark.) chairman; Mrs. Reva Beck Bosone (D., Utah); Emanuel Celler (D., Brooklyn, N. Y.); Francis E. Walter (D., Penna.); George P. Miller (D., Calif.); Edward H. Rees (R., Kansas); Louis E. Graham (R., Penna.); Mrs. Katherine St. George (R., New York); and Carroll Kearns (R., Penna.).

Any one of the above may be addressed simply: U. S. House of Representatives, Washington, D. C.

CATHOLIC INFORMATION ARTICLES

The Narberth Movement, one of the services of the National Council of Catholic Men, is designed to bring Catholic information to the public by means of the printed word. This is done in two ways: The Narberth Newspaper Plan and the Narberth Leaflet Plan.

The Narberth Movement has been going for 24 years now and is being used by groups of Catholics in all parts of the U. S. It was started in Narberth, Pa., by a layman, Karl Rogers, an expert advertising copy writer, in 1928. Mr. Rogers died in September, 1942,

and at his request the National Council took over the Movement.

The Narberth Newspaper Plan consists of weekly newspaper articles of Catholic information run in free or paid space in secular newspapers.

If you can get the editor to give you space free, so much the better. If not, arrange for the best price you can at "religious rates." All papers, as far as we know, have them. The National Council cannot pay for space. It is up to the local, sponsoring group.

The articles run about 400 words in length and are

snappy and effective. Editors almost always like them. Before paying for space try to convince him to use them free. Show him what a good service he will be doing his community. This is especially appealing to county weeklies, neighborhood papers, etc.

The Narberth Leaflet Plan consists of sending small leaflets by mail to individual non-Catholics. The leaflets are very small, being only one piece of stiff paper, folded to 3 x 5 inches.

Exactly the same reading matter is used for the leaflets as for the newspaper articles.

You should print the name and address of your group on the leaflets so that people will know where they come from and to whom they may write for information. We do not print the leaflets for you; we only supply the copy.

The "copy," that is, the wording of the articles, is

supplied by the National Council of Catholic Men to groups affiliated with it. This is one of the services of N.C.C.M.

The cost of affiliation with the National Council is \$10 per year for local or parish groups.

If you are connected with a Diocesan Council of Catholic Men, a Diocesan Holy Name Union, or some other diocesan-wide organization which is affiliated with N.C.C.M., you can get Narberth copy free through your diocesan office, or by writing to us. Otherwise you can affiliate with us direct and get Narberth and all other N.C.C.M. services.

We supply copy for newspaper articles in pads of 52. This is one a week for a year. Should you desire to participate in this good work write to us while it's on your mind. We are interested in what your group is trying to do to spread the Faith and want to help you in every way possible.

RADIO FOR JULY 15 TO AUGUST 31

CATHOLIC HOUR (Sundays 2:00-2:30 p.m., EDT, NBC)

During the month of July, Paul Hume, Washington music critic is discussing "The Church and Music." His titles for the last two programs are: July 20, "Building for the Next Generation;" July 27, "The Prospect Before Us." Mr. Hume is using recorded music to demonstrate his talks.

The speaker for the month of August is the Rev. Francis Connell, C. Ss. R., of Catholic University.

CHRISTIAN IN ACTION (Sundays 11:30 a.m.-12:00 noon, EDT, ABC)

During the month of July the Rev. Urban Nagle, O.P., of St. Mary's of the Springs, Columbus, Ohio, continues with his series "Uncle George and Uncle Malachy Look to the Future." His titles for the last two weeks are: July 20, "The Good Life;" July 27, "Grace." The music is recorded.

The speaker for August is the Rev. David J. Coffey of Providence, R. I.

FAITH IN OUR TIME (Tuesdays and Thursdays 12:45-1:00 p.m., EDT, MBS)

Tuesday: Martin Quigley, president of the Quigley Publishing Company, will be the Catholic speaker on July 15 in this series by MBS featuring prominent laymen of various faiths.

Thursdays: Father Lucius Cervantes, S.J., Regis College, Denver, will speak on "The Mystical Body." Due to the Democratic Convention the program will not be heard July 24. Father Cervantes' titles for the other two dates will be: July 17, "The Head and The Body;" July 31, "Christ Within Us."

The speaker for August will be Father Joseph Snee, of New York, with titles to be announced.

TELEVISION

On June 22 N.C.C.M. completed half of its eight week television series explaining and visualizing the Sacraments on the NBC-TV religious feature "Frontiers of Faith."

According to a survey conducted for the National Broadcasting Company by the American Research Bureau more than five million people saw the four half-hour programs which originated on Sunday afternoons from 1:30 to 2:00 p.m. EDT from WPTZ in Philadelphia. The survey showed that 530,000 sets were tuned in to the Sacrament series, with an average of 2.3 listeners per set. The rating given the program was 4.6, which has been exceeded only by other Catholic portions of the "Frontiers of Faith" series.

During the June series, the Sacraments of Matrimony, Baptism, Penance, and Holy Eucharist were dramatically portrayed. Featured on the programs were Father Thomas J. O'Donnell, C.S.C., as the host and narrator, Father John H. Donnelly, archdiocesan director of Radio and Television in Philadelphia, and members of the Speech and Drama Department of the Catholic University of America under the direction of Father Gilbert Hartke, O.P., and Mr. William Callahan. N.C.C.M. has been deluged with requests for free copies of the scripts.

A boy in Nebraska, age 11, wrote in requesting a copy of the script explaining matrimony saying "this would probably be useful sometime in the future."

Another letter was received telling the story of a man who had been away from the Sacraments for twenty years, who, after seeing the portrayal of Penance, went to confession. These are typical of the responses which this series has evoked.

The series will continue during August. Beginning Sunday, the 3rd, and for the following three Sundays, the Sacraments of Confirmation, Holy Orders, Extreme Unction, and a special program, "The Sacraments: A Way of Life" will be presented.

Month by Month with N.C.W.C.

Monsignor Smith of Buffalo Named Auxiliary Bishop

His Holiness Pope Pius XII has named Msgr. Leo R. Smith, chancellor of the Diocese of Buffalo, to be Titular Bishop of Marida and Auxiliary to Bishop Joseph A. Burke of Buffalo.

The newly named Bishop was born at Attica, N.Y., August 31, 1905; attended Canisius College, Buffalo, and the North American College in Rome; and was ordained in 1929 in the Eternal City. He took further studies in Canon Law at the Pontifical Institute of Both Laws, Rome. From then until the present his assignments have been largely pastoral and diocesan offices in the fields of youth, family life and catechetical work.

May his years in the episcopate be happy and fruitful.

Archbishop Walsh Of Newark Dies

At the age of 78, after 52 years in the priesthood and nearly 34 as a bishop, Most Rev. Thomas Joseph Walsh, Newark's first Archbishop, died suddenly on June 6. He was buried in the crypt of the new Cathedral of the Sacred Heart following Solemn Pontifical Requiem Mass offered by the Apostolic Delegate. The building of this new cathedral, now nearing completion, has been of special interest to Archbishop Walsh. Only a few years ago, His Excellency raised \$5,000,000 to finish its construction. Other buildings for which he was wholly or partly responsible included five Catholic colleges in New Jersey, more than 200 churches, schools, hospitals, orphanages and other institutions, and the Immaculate Conception Seminary at Darlington, N. J.

Among some the Archbishop's most recent accomplishments were the founding of *The Advocate* as the official newspaper of the Archdiocese in December, 1951, and his successful efforts in developing Seton Hall, a college founded in 1856, to the point where in June, 1950, it was raised to the status of a university.

Archbishop Walsh was born at Parker's Landing, Pa., and was ordained in Buffalo, N. Y., January 27, 1900. His higher studies for doctorates in Divinity and Canon Law were made in the Apollinaris University in Rome. He served in pastoral work, as secretary to the late Bishop James E. Quigley of Buffalo, and as chancellor of that diocese until July 25, 1918, when he was consecrated as the third Bishop of Trenton. He was transferred to Newark as the fifth Bishop ten years later, and, in December, 1937, when Newark was raised to an Archdiocese, was named the first Archbishop.

Archbishop Walsh was honored, during his years of service, by the Holy See, and by the Italian and other foreign governments for his work for immigrants and charity.

May his soul rest in peace!

Death Also Comes To Bishop Markham

Most Rev. Thomas F. Markham, Titular Bishop of Acalisus and Auxiliary Bishop of Boston, died, on July 9.

His Excellency had been Bishop only since September, 1950. Prior to that he was pastor of St. Peter's, Lowell, Mass. He was born in Lowell in 1891; graduated from Holy Cross College in 1913; and ordained in Rome in 1917. Bishop Markham was honored by the Holy Father with the rank of Prothonotary Apostolic and with Knighthood of the Holy Sepulcher. His war relief work in Italy won him the personal commendation of the Holy Father and of the Italian government.

Requiescat in pace.

Fathers Eiselein and Carlin Join N.C.W.C.

The Youth Department, N.C.W.C., has added two priests to its headquarters staff—one as assistant director of the Department and the other as executive secretary of the National Newman Club Federation. Named to these posts by Archbishop John J. Mitty of San Francisco, episcopal chairman of the Department, are the Rev. J. Eugene Eiselein, Nashville diocesan youth director and associate regional director of the N.C.W.C. Youth Department for Indiana, Kentucky, and Tennessee, to be assistant director; and the Rev. Thomas A. Carlin, O.S.F.S., teacher at Archbishop Stepinac High School, White Plains, N. Y., and moderator of the University of Delaware Newman Club from 1947 to 1950, to be executive secretary of Newman Clubs.

Father Eiselein is from Philadelphia, but has been educated at Notre Dame High School in Chattanooga, Tenn.; St. Ambrose College, Davenport, Iowa; the Catholic University of America, Washington, D. C., and Mexico City College. He was ordained in 1945, and has served as pastor, and educator, as well as on local, regional and national youth organizations.

Father Carlin, a native of Elmhurst, L. I., attended Northeast Catholic High School, Philadelphia, and Catholic University. He was ordained at Catholic University, and took graduate studies there and at the University of Mexico.

A welcome to N.C.W.C. headquarters and best wishes in their work here are extended to Fathers Eiselein and Carlin.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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